(31) Judg. XIV, 3.
(32) Ibid. VIII, 33.
(33) Or, ‘like one’. V. infra, 28a.
(34) Deut. XVI, 3.
(35) Jer. XXIII, 7. 8.
(36) Gen. XXXV, 10.

Talmud - Mas. Berachoth 13a

This does not mean that the name Jacob shall be obliterated, but that Israel shall be the principal name and Jacob a secondary one. And so it says: Remember ye not the former things, neither consider the things of old.[1] ‘Remember ye not the former things’: this refers to the subjections to the other nations; ‘Neither consider the things of old’: this refers to the exodus from Egypt.

Behold I shall do a new thing; now shall it spring forth.[2] R. Joseph learnt: This refers to the war of Gog and Magog. A parable: To what is this like? To a man who was travelling on the road when he encountered a wolf and escaped from it, and he went along relating the affair of the wolf. He then encountered a lion and escaped from it, and went along relating the affair of the lion. He then encountered a snake and escaped from it, whereupon he forgot the two previous incidents and went along relating the affair of the snake. So with Israel: the later troubles make them forget the earlier ones.

Abram the same is Abraham.[3] At first he became a father to Aram [Ab-Aram] only, but in the end he became a father to the whole world.[4] [Similarly] Sarai is the same as Sarah. At first she became a princess to her own people, but later she became a princess to all the world.[5] Bar Kappara taught: Whoever calls Abraham Abram transgresses a positive precept, since it says, Thy name shall be Abraham.[6] R. Eliezer says: He transgresses a negative command,[7] since it says, Neither shall thy name any more be called Abram.[8] But if that is so, then the same should apply to one who calls Sarah Sarai? — In her case the Holy One, blessed be He, said to Abraham, As for Sarai thy wife, thou shalt not call her Sarai, but Sarah shall her name be.[9] But if that is so, the same should apply to one who calls Jacob Jacob? — There is a difference in his case, because Scripture restored it [the name Jacob] to him, as it is written: And God spoke unto Israel in the visions of the night, and said, Jacob, Jacob.[10] R. Jose b. Abin (or, as some say, R. Jose b. Zebida) cited in objection the following: Thou art the Lord, the God who didst choose Abram![11] — The answer was given: There the prophet[12] is recounting the noble deeds of the All Merciful [and relates] that that was the case originally.

C H A P T E R I I

MISHNAH. IF ONE WAS READING IN THE TORAH [THE SECTION OF THE SHEMA’] WHEN THE TIME FOR ITS RECITAL ARRIVED, IF HE HAD THE INTENTION[13] HE HAS PERFORMED HIS OBLIGATION. IN THE BREAKS[14] ONE MAY GIVE GREETING OUT OF RESPECT[15] AND RETURN GREETING; IN THE MIDDLE [OF A SECTION] ONE MAY GIVE GREETING OUT OF FEAR[16] AND RETURN IT. SO R. MEIR. RABBI JUDAH SAYS: IN THE MIDDLE ONE MAY GIVE GREETING OUT OF FEAR AND RETURN IT OUT OF RESPECT, IN THE BREAKS ONE MAY GIVE GREETING OUT OF RESPECT AND RETURN GREETING TO ANYONE. THE BREAKS ARE AS FOLLOWS: BETWEEN THE FIRST BLESSING AND THE SECOND,[17] BETWEEN THE SECOND AND ‘HEAR’, BETWEEN ‘HEAR’ AND ‘AND IT SHALL COME TO PASS’, BETWEEN AND IT SHALL COME TO PASS’ AND ‘AND THE LORD SAID AND BETWEEN AND THE LORD SAID’ AND ‘TRUE AND FIRM’.[18] RABBI JUDAH SAYS: BETWEEN ‘AND THE LORD SAID’ AND ‘TRUE AND FIRM ‘ ONE SHOULD NOT INTERRUPT.